

A
S E R M O N

Preach'd at the

CATHEDRAL CHURCH
O F
G L O U C E S T E R,

On Jan. 20. Being the Day of

T H A N K S - G I V I N G

For His M A J E S T Y ' s Happy Accession
to the T H R O N E.

By KNIGHTLEY CHETWOOD, D. D.
Dean of GLOUCESTER.

*Publisch'd at the Request of the MAYOR and ALDERMEN of
the said CITY.*

L O N D O N :

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Preached at the

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GLoucester

On the 20th day of

THANKSGIVING

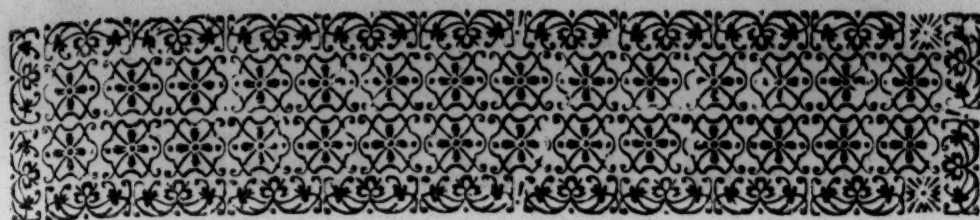
For His Majesty's Victory at the Battle of Waterloo

By RICHARD CATHCOTE, D.D.

Dean of Gloucester

Printed by J. H. COLEMAN, Gloucester

1815



THE
BOOKSELLER
TO THE
READER.

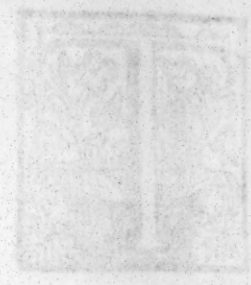


THE Copy of the following SERMON, by the Negligence of a Person, who was order'd to deliver it to me, came but lately to my Hands, which occasion'd its being publish'd no sooner.



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I KINGS, Chap. X. Ver. 9.

Blessed be the Lord thy God, which delighteth in thee, to set thee on the Throne of Israel: Because the Lord loved Israel for ever, therefore made he thee King to do Judgment and Justice.

GREAT Princes and Potentates are of such mighty Consequence and Importance, for the Welfare and Happiness of Mankind, or the contrary; that you may easily perceive, how aptly and significantly the Prophetic Writers, and even our Lord Himself, by a Figurative Expression, gives them no less a Title than that of *Heavenly Powers*.

If they shine forth with all their native Majesty, and Strength, know and observe their regular *Periods* and *Distances*, the Earth, and its Fruits are blest by
B their

their propitious Influence ; but if the Powers of *Heaven be shaken, the Sun darkened, and the Moon turn'd into Blood*, (a necessary Consequence of the other) if the *Stars fall, or clash with one another in their Courses*, Nature presently sickens, and falls into mortal Convulsions ; in short, the whole World returns into the Confusion, out of which it was taken.

Such too would be the Case, nor the Disorder less, in the World *Civil*, than in the *Natural*.

'Tis therefore with Pleasure, that I see this extraordinary Concourse, such manifest Signs of Alacrity, and Joy in your Countenances. You have present to your Minds, I no way doubt, the many grievous Calamities, which have so frequently attended the Demise of Sovereign Princes, whilst the Successor was at great Distance, even in the wisest, and best rooted Establishments.

We

We are therefore assembled by Order of Authority, to return GOD Thanks, for the quiet and peaceable Accession of a Prince to the Throne of these Realms (who was equal to a King, before he bore that Title, not a drop of Blood shed in effecting it, unless it were by an exorbitant Sort of *Rejoycing* on that Occasion.

Speaking therefore of a KING, where could I have chosen a Text more proper and suitable, than out of the Books of *Kings*? The only ones in which the Laws of History are exactly observ'd; not the least Mixture of *Falshood*, *Spite*, *Personal Inclination*, or *Interest*.

The Person speaking too is *Royal*, and her Speech is address'd to no less a King than *Solomon*, whose very Name is a happy Augury (if I may so speak) on this Occasion: Who render'd his People the most flourishing and happy in the World, till they sunk under the *delightful*, but *ruinous* Weight of too great and uninterrupted *Prosperity*, which few *States*, very few Particulars have been able to sustain.

Blessed be the Lord God who delighted in thee (where an Elegant Allusion is made to Solomon's other Name, the Beloved of God, (to set thee on the Throne of Israel. Because the Lord always loved Israel (as it may be render'd) therefore made He thee King, to do Justice, or rather Equity.

Treating on these Words, I shall give some Account of the Person speaking, of whom so large, so particular Account is given, and her short Oration repeated almost Word for Word twice in the sacred Writings.

Secondly, Speak of the main Proposition contain'd in the Words, that Kingly Government, and a Just and Equitable Prince, are signal Instances of the Divine Favour to any People.

Thirdly, Give some Instances, in which Solomon was so great a Blessing to the People of Israel.

Fourth-

Fourthly, Make some Application of the whole to this Occasion of your Meeting.

I. It seems an Oversight of some learned Men, That the Queen of *Sheba*, or rather *Saba* (a rich and famous Capital, situate not far from the Red Sea, known to the *Jews*, who therefore gave her this Title from it) was some little *Arabian* Princess, her Subjects few, and Territories but of small Extent. On the contrary, we have good Authority to say, that She was Queen of * *Æthiopia*, and Part of *Ægypt* too. Countries both very famous upon different Accounts; the latter for being the Mother, and Nurse of Learning and Sciences; the former for the Innocency, and Vertue of it's Inhabitants, for which 'tis probable, they were a great deal owing to the Wisdom, and Example of this admirable Queen. A *Greek* Writer, contemporary with *Solomon*, tells us, in an elegant Figure, that the Gods used to go at some certain Seasons

* *Josephus Lxx-
dolphi.*

sons to banquet and solace themselves among the Vertuous and blameless *Æthiopians*. But we have much better Authority than these, that of our Lord himself; who in two Gospels calls her the *Queen of the South*, that is, of one of the Quarters of the World. It may be conjectured too from the Richness, and Magnificence of the Presents She made to *Solomon* at her last interview; the like to which you will hardly find in any History. This appears too from the Greatness of her Equipage, *She came with a very great Train*, or Company, nay with a numerous Army, as it is read in most Versions. She was too wise, too considerate to undertake so long, so perilous a Journey, or to trust *Solomon* barely upon Fame without one. But for what Reason did She undertake it? Was it to conquer? No: She had much nobler Views, more elevated Designs. It was upon the great Fame of *Solomon's Wisdom*, Ver. 1.

I take

I take leave here to observe, That Princes in Her Time, had a much different Taste of Greatness, from several who came after. They sought Glory and Honour, and fix'd their Character in the Cultivation of *Arts and Sciences*, not in the Extent and Enlargement of their Dominions: But the fatal Example of a *Grecian* Prince, whose History is in a great Measure Fabulous, none of the Writers of which ever saw him, nor lived within a Hundred Years of his Time, infected by a *fatal* Contagion, several that came after, to place their Glory in Sieges, and bloody Conquests, rather than in the flourishing Estate of their own People; in subduing their innocent Neighbours, not in Actions of *Justice and Equity*; as this Queen gravely intimates to *Solomon*. By doing otherwise, unless it be in just and necessary Wars, those fam'd Heroes of ancient or modern Times, might deserve any other Title, rather than that of *Great*, might be joined in Commission with *Famine and Pestilence*,

Stilence, and be stiled *Illustrious Destroyers of Mankind*; the Scripture calls 'em *Giants*, who had always an evil *Character*, and end in the Sacred History: The *Amicable Contentions*, the *Bloodless and innocent Wars* in Solomon's Time, were such as we may allow to be in Heaven itself, without Fear of derogating from the Happiness of the State. It was for Mastery in *Wisdom*, and *useful Knowledge*, that they so earnestly contended.

Inflam'd with this divine Ambition, She invaded *Judæa*, when She heard of the Fame of *Solomon*. And for what was he so much famed? It was concerning the *Name of the Lord*; that is, his *Wisdom* not *acquir'd*, as that of the Philosophers, but *inspired* by God himself, the Wonders which he did by a *Divine Power*, not by *Magic Arts*, so much in request at that Time, even among Princes; *she came to try him with hard Questions*. No doubt such as were suitable to the Design of her long Journey, therefore could be no other than those of the greatest Importance;

tance ; such as the *Being, Nature and Attributes of God*, the *Certainty of divine Providence*, of the *Immortality of the Soul*, and the wise Arts of Government. *Solomon* gave her clear, and distinct Answers to them all. Blessed Queen, all glorious within ! Triumphant Progress ! How little, how contemptible, is the so much boasted Passage of the *Granicus* or *Ganges*, or whatever has been attempted in later Ages, tho' set off with all the luscious Figures of Rhetoric, in comparison of *this* ! In short, she was then made a Profelyte, or rather farther confirm'd in the Belief of the *only true God* ; in which she instructed her Subjects at her return, as appears by the old * *Abyssine* Records, Traditions, and Customs, intermix'd indeed with some very gross Fables, (what other could be expected in so long a tract of Time ?) But there it continued, at least in some Parts, till our Saviour's coming. Express mention is made of them in the 2d Chapter of the *Acts of the Apostles* ; and at large, and very particularly in the 8th Chapter

C of

* *Ludolphus*
l. 3.

Pliny.

of that Book. Where we read, that a *Man of Æthiopia, an Eunuch of great Authority, under Candace the Queen of Æthiopia* (not the Name of the Person, but usual Title of their Queens of that Country) *who had the Charge of all her Treasure, came to Hierusalem to worship,* with her leave, no doubt, and very probably, by her Order ; He was now in his return, as much *bewilder'd* in his Thoughts, as in the great *Desert* he was passing through; He was reading in his Chariot the famous Prophecy of the *Messiah, Isa. liii.* The High Priests, and Doctors, had given him but little Satisfaction concerning it. God mercifully regards his pious Disposition, places an Evangelist in a gracious *Ambush* on the Way. Philip explains it, converts and baptizes him; the *Eunuch* goes home *rejoycing*, and carries with him a much greater Treasure, than what he left behind him at the Temple (which no one approach'd without a Gift) or that he was going to *superintend*. 'Tis here that you may see the exact Completion of that obscure Pro-

Prophecy, *Iſa. lvi. Let not the Eunuch ſay, behold I am a dry Tree, I will give him in my Houſe, which was forbid to Eunuchs, an everlaſting Name, which ſhall not be cut off. This Eunuch-Father of his Countrey converted it, and there it flouriſhes to this very Day.*

Two glorious QUEENS, *Nurſing-Mothers* of the Church of God! It would be uncharitable not to think that they are in Heaven; but can we doubt it of two *Siſter-Queens*, the former freſh in moſt, the later in all our Memories, who liv'd with all the *Reſerve*, and *Sanctity* of Perſons retired, in the miſt of the great World, and reputed Seat of *Luxury*; who divided their Time betwixt their Devotion, and Publick Cares. Their Charity as much exceeded their Royal Revenue, as that did the Eſtate of Subjects. It was not confined by the Seas which ſurround us. Their *Works have follow'd them*; they are, we truſt, and perſuade our ſelves, in the Place where *all Tears are wiped away*; and now wear a Diadem of Glory, for being content to

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endure one here, much thicker set with *pungent* Cares than Diamonds.

'Tis a melancholy Reflection, but I fear a true one, that few, if any good Princes, have worn a Crown for some considerable time, but have sometimes been ready to repent of it: The Case is plain in King *David*, and *Solomon*; I know but one Exception of which we can be certain, and what is that? 'Tis of him who came down from *Heaven*, to wear a Crown of *Thorns*, and dye for our Sakes.

I proceed now to the *Second* General Head, That a *Just* and *Equitable* King, is a very distinguishing Mark of the Divine Favour, and Indulgence to a People, and we have all the Reason in the World to believe that ours is such.

The Discourse foregoing is so far from being a Digression from the main Design of my Subject, that I have, in great Measure prevented my self by it, and proved this important Proposition, almost before I was aware. You have seen in four or five Instances, the Excellency
of

of the Regal Form of Government ; the happy Influence which Just and Equitable Princes shed down upon their People. But as Contraries illustrate one another ; I will prove it too, by briefly considering of *Anarchy*. Here Instances croud in, and almost confuse me. I will give you but one, and that out of a Book incomparably better stored with wise and useful Maxims, than that so often consulted Oracle, the almost ador'd *Tacitus*. Be pleas'd at next Leisure to peruse the Book of *Judges*, from the 17th Ch. to the close of that excellent Book : You will there see in little, *Anarchy* describ'd in its proper Colours, in its native Deformity ; the Chap. begins with these ominous Words — *There was then no King in Israel*. A blessed State, some Son of *Belial* would be apt to say, so we would have it. But have a little Patience ; mark the Consequence of such a State, if it can deserve the Name of any.

We are all agreed, nor can I doubt, that the three great and fundamental Blessings of human Life, are the following.

I. The

I. *First*, The free and encourag'd Exercise of the true Religion.

II. *Secondly*, The Security of Men's Persons and Properties.

III. *Thirdly*, Peace at Home.

But, when there was no King in *Israel*, (which shews the Excellency of the Regal Government, especially so *mild*, and wisely *temper'd* as our's) all these were under imminent Danger of being lost and extinguish'd.

As to the *First*, We read, that an *Ephraimite*, one of the worst of Men, in none of the *best* of the Tribes, having transgress'd the Fifth and Eighth Commandment, by robbing his Mother, would make Atonement for that Crime, by committing a much greater, the Violation of the Second. And this, if any Law had been in Force, was to be punish'd with immediate Death. He applies Part of the Money, and that a slender one, to found a *graven and a molten Image*, and *they were in the House of the Man Micah*, as the Scripture elegantly calls him, and the

Judges c. xvii.

the *Man Micah had a House full of Gods*, the Tabernacle was near, at *Shiloh*, there was no pretence for this Innovation ; by the like warrant that he did this, every one else might have done the same, and then there might have been as many *Religions as Families*. But he proceeded with some solemnity, he makes an *Ephod*, provides a Priest for his new Gods, and he too *one of his Sons*, not the first-born be sure, nor the most towardly, but *one of his Sons*, and he, by his own Authority, made him Priest.

But here the Mischief was, that neither he was able to *secure* his Gods, nor his Gods to protect him, after he had been at such a Deal of trouble, and Cost about them. A roving band of *Danites*, after having been very civilly entertain'd, adding Sacrilege, in their Sense, to Idolatry, carry them off by Force, and leave the poor Man in a very forlorn Condition ; not one God left of so great a Number, to whom he might apply for Relief. They too appointed Priests for them, who lasted till some Captivity, which

(which could not be far off, when People went on in this fashion) carried them away. I come to the

Ild Article, *Property*. A *Levite* and his Wife, being upon a Journey, pass'd a Night in one of the Towns appertaining to the Tribe of *Benjamin*; Violence is committed upon her Person, and such as has been very rarely read of in the most barbarous Nations, the resenting *Levite* divides her Body into twelve Parts, leaving one, a *Jewish* and fatal Legacy to *Benjamin*, the rest is sent to the Eleven Tribes. The Consequence will appear

In the IIIId. Head, *Civil Peace*. They who were so careless and indolent when *God's* Honour was invaded, are now out of all Patience, when their own Property is endanger'd; a terrible War breaks out, in which God permits 'em to lose Forty Thousand Men, in two Days Action. At length the *Benjamites* are vanquish'd, slain without Distinction of Sex, Age or Quality. That lately flourishing Tribe could never be recover'd by all their

their Endeavours, (so much easier it is to destroy than to re-establish) they never made any considerable Figure afterward, but were in a manner swallow'd up, and incorporated in that of *Judah*. Such were the blessed Consequences of *Anarchy*!

Have we not therefore just Reason to cry out with Raptures of Thankfulness and Joy; *Blessed be the Lord* who hath set this KING upon the Throne of Great Britain, and made him King to do *Justice and Equity*! A KING who will never favour, will never be favour'd by the Makers, or Worshipper's of Idols. Who adorns our religious Assemblies with his Presence, secures 'em by his Protection and Favour, and supports the Reformation Abroad by his powerful Interposition. Who will maintain our good and ancient Constitution, which some Nations, that with a very ill Grace reproach *Us* for *Levity*, have lost by their own; and now sit down by the Waters of their *Babylon*, and weep when they remember their former Estate.

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But

But if any here, which I can hardly believe, are sick and *surfeited* with their own Felicity, they might probably recover the Health of their Minds, if they would take the Air of the Continent, and observe how miserable many People live there in a much more favourable Climate. Let us therefore always maintain this *happy Singularity*, and deliver it down to our Posterity.

But I proceed, *Thirdly*, to enquire into the Reasons of the rapturous Expression of this Queen, in her short Oration, for Complement, I will not call it.

Wise and happy is the Man, who knows what and how to *admire* and *commend* in the right Place, *Measure* and *Season*; that has acquir'd an *Habit* of readily distinguishing betwixt what is *very good*, and what is the *very best*; among Things that excell, to pitch upon that which is *most* excellent; of which we have an admirable Example in St. *Paul*, who comparing the three great Theological Graces, *Faith*, *Hope*, and *Charity*, most divinely gives the Preference

ference to *Charity*. The Number of such *Men* is not very great, but She was of that which we call the *weaker Sex*.

Not at all mov'd with the Majesty of his Presence, or the Presence of his Wit, with his Eloquence, which hardly any one could resist, nor with his deep Insight into natural Causes, a more *justifiable* Motive of Admiration; much less with his numerous Chariots and Cavalry, the finest in the World; least of all with his beautiful but *useful* Gardens, (the Passion of the *Jewish Kings*,) his *Cannals* and well-contriv'd House in the Forest, or his dazzling Throne, all of Gold. A *Queen* of less Judgment, of a much lower Class might have been amused, or surpris'd with such, trifling Entertainments. Not *one*, who as our Saviour tells us, came from the *utmost Parts of the Earth* in quest of Wisdom.

She was too wise not to know, That nothing is really great, or good, the Contempt of which is truly noble and great; what then could it be which put

her into such Astonishment, That *there was no more Spirit in her?* Here, I must confess, I am as much surpris'd at her Wisdom, as she was at Solomon's. You have the Reasons in her own Excellent Method, as I hinted before.

1st. His Civil Prudence in doing *Justice and Equity*: An Ability for the Discharge of which was his first Petition to God, and so highly acceptable to the Divine Majesty. Of this he gave, even in the early Days of his Life and Reign, very surprizing Proofs, and those too in the most difficult, and nicest Junctures and Occasions. As in the Case of *Adonijab, Joab, Shimei*, and the rest.

The 2^d. Was the *House which he had built*, that is, the Temple, the *House of GOD*, as God himself calls it in sundry Places. Doing this, he studied not Convenience, but Dispatch, not Frugality but a *pious Profusion*; this great Work, the Wonder of the World, and Model of those which were erected afterwards,
was

was finish'd in Seven Years. But his own took up thirteen, not out of Curiosity and Pride, but as the Historians JOSEPHUS. well observe, it was built with a *Philosophic* Indifference, a *negligent* Sort of Care. He accounted the House of God his own Home, look'd upon himself as a *Stranger* and *Sojourner* in the other, as *David* said himself, and *all his Fathers were.* Psal. xxxix.

Decency, and grave Ornaments of Places set apart for Divine Worship, are agreeable to the Use and Practice of all civiliz'd Nations, to Natural Religion, and acceptable to GOD, who so far approv'd this pious Design, as to deliver to King *David*, a particular and exact Model of it; and *David* gave to *Solomon* the *Pattern* which he had by the Spirit. I Chron. chap. xxviii. 12.

I cannot forbear in this Place, recommending the Example of this great Prince, whose History in his *chequer'd* Life, is one of the most *instructive* and *entertaining* which you can read) to those who like him have been deliver'd from great and imminent Dangers, that they would leave some publick and useful Monument

Sam. vii.

ment of their Gratitude to their great Deliverer. We read, That when God had given him rest from all his Enemies round about, the King said to Nathan the Prophet: See now, I dwell in a House of Cedar, but the Ark of God dwelleth within Curtains. He would have immediately set upon building the Temple, if he had not been forbidden. There was even then a Sort of Men, who would say, *Let us take to our selves the House of God in Possession*; that envied the Ark those homely Curtains, which the Man after God's own Heart could not endure, by reason of their Meanness. But to what End would they do this? Why to adorn their own Houses. Therefore they are self-condemn'd. Nor can grave Ornaments distract Men's Devotions, if they are serious and sincere. Will any one say, That God appointed Ceremonies to the minutest Instance in his Worship, which had a natural Tendency to hinder the main Design of 'em? Who will dare to say it? This World, as a wise Heathen observes, is the great Temple of God, Man the Priest

Priest to officiate in it. Will any one say, that the Sight of a Sun-shine Day, of a calm Night, without any Cloud, when the *Host of Heaven* march out in their glorious *Array*, in so exact *Order*, that not one of them is one inch out of its own Rank (nor could the World otherwise subsist) will they say this glorious Prospect hinders, and diverts their pious Affections? On the contrary, are we not in a manner forced to cry out with one, *The Heavens declare the Glory* David. of God; and with another, *That the in-* St. Paul. *visible Things of God are clearly seen, by the Things which he has made?* How natural is it to make this Inference, if the *outer-Courts* of his *Palace* are so spacious, so adorn'd; what are then the *Chambers* of his *Presence*, what the *Heaven of Heavens*! *Himself* how glorious!

The next Thing which this discerning Prince observes, was, the *sitting* of his *Servants*, an Eastern Expression, which signifies the exact and steady Order and Obedience of all his Ministers and Domestics. In continual Action; and never

Ver out of *Temper* ; still employ'd, and never out of their proper *Place* and *Station*. Servants are frequently a sort of Comment and Explanation of the *Temper*, and *Disposition* of their Masters, by observing the *Air*, *Language*, and *Behaviour* of those before or behind the Coach, one may form a pretty near Conjecture of the *Humour* and prevailing *Passion* of those that are within. *Solomon's* Court was so *regular* and composed, so *gracious* and *easie* of *Access*, that you might know the *Greatness* of any one's *Station*, by the more than *ordinary* Degree of his *Condescension* and *Affability*. This *Queen* was so astonish'd at it, that she seem'd almost willing to change Her *Royal Condition* for one of theirs ; as She intimates in that affecting Passage: *Happy thy Officers ; happy these thy Servants which stand before thee continually, and bear thy Wisdom!*

There is a noble Sort of Contagion, if I may so speak, in *consummate Wisdom*, and *Vertue*. This was anciently observed of *Socrates*, but we have much greater

ter Instances in the inspired Writers. Good Men improve, and even the incorrigibly wicked are less bad in *their* Presence, and Neighbourhood. Iron, dull and heavy as it is, acquires a *Magnetic* Quality when *touch'd* by the Load-stone, and serves, tho' a *blind*, yet safe *Guide* to direct the Mariner in his Course thro' the wide, and tractless Ocean ; the dark *Planets* themselves acquire an *attractive* Power, and govern the *Moons* which are about 'em ; shine like Stars, enlighten and direct us here below, by reflecting the Light, and enlivening Warmth of the *Sun*. Thus the Servants of *Solomon* moving near *him*, and imitating his Vertues, became themselves subordinate, lesser *Solomons* in their several Orbs and Stations. A Lesson not improper for Parents, Magistrates, and Masters of Families.

The next Thing this judicious Queen observ'd, was *his ascent to the House of the Lord* ; situate upon a Mountain : His Procession, especially upon the great Festivals, equall'd the Pomp, and Magnificence of an Inauguration. He made a much more glorious Figure, kneeling at the Foot of the *Altar*, than when

E. seated

seated on his Throne, and giving Laws to Mankind.— These were all Subjects of wise Admiration.

Aristot.
Polit.

Matth. 2.
Prime

I proceed now to point briefly at some of the many Advantages resulting from this Conduct. By devoutly and faithfully serving God, himself was serv'd by an affectionate, and willing People. Piety is the best means of gaining the Hearts of the Subjects, in the Judgment of the wise Heathen, and even of the celebrated *Florentine* Statesman, tho' perhaps not a better Christian than the other. *He reigned over Israel all the Days of his Life,* as some interpret it, *so long as he lived to God,* for the *Jewish* Writers are positive, that he attained to ninety Years of Age.

In the next Place, he was rever'd, and lov'd Abroad. *All the Princes of the Earth sent Presents and Gifts to him* ; a softer Name for Tribute. They thought it greater Honour to be subject to this King, than to reign over their own People. So *sweet, so beneficent, so intire is the Empire of consummate Goodness and Wisdom.* 'Tis thus, that the Angels, and happy People of Heaven are govern'd ; and *Solomon's* Reign was a feint Type, and Shadow of theirs.

As

As it was, in the Third Place, in an *universal and well settled Peace*. Nor do we read of any like it till our Saviour's coming. The very Name of such a *Peace* is Musick to any *human and Christian Ear*. When *Peace* enters the Breast even of a private Person, She brings the most delightful Company in the World along with her ; and who are they ? *Contentation, Love, Joy*. St. Paul admirably joins them together, He tells the *Galatians*, the *Fruits of the Spirit are Love, Joy, Peace*. Prays for the *Colossians*, that the *Peace of God*, (inseperable from the other) *may rule in their Hearts*. And blessing the *Romans*, he speaks in stronger Terms ; *Now the God of Hope, fill you with all Joy and Peace*.

But, *Fourthly*, As his Reign was peaceable, it was opulent too, and flourishing ; the Treasure of the World, with an unintermitted Tide flow'd in upon him. Silver was of no Account, even in ordinary Commerce. His Subjects minding their own Business, cultivating the Soil, improving Manufactures, inventing useful Arts and Sciences, which when we recover, after having been lost we

are pleas'd to call *new Discoveries*, they attain'd the highest Pitch of human Felicity. And what is that? You have the Definition of it in a noble *Roman*, who himself enjoy'd but a very little share of it.

Boetius.

Quies Desideriorum Felicitas.

Happiness consists in a compos'd, and sedate Rest of our Appetites, and Desires.

This naturally leads me to the last Head of Discourse, to apply what has been said, to the present Occasion.

People strong of Imagination, are fond of Parallels, but there have been very few good ones. May His Majesty's Reign be a compleat one to that of *Solomon*, before continued Prosperity had in great Measure corrupted both Prince and People. But I may say (without Flattery, which must never presume into the Place where I now stand, nor within the sight of those Altars) that the King's Accession to the Throne was much more easie and favourable, than the others: This was constrained to shed no vulgar, no ordinary Blood, to secure himself upon the Throne. There was nothing of that here; He was not only expected with a loyal Sort

Sort of Impatience of all his People, but the very Winds, the Seas, and Seasons, were unusually favourable.

Solomon, whose Wisdom increas'd his Sorrow, could never look on his Heir without Grief; Ours looks upon his with Joy. we cannot but conceive great Hopes of a Prince, who besides his other Accomplishments, laying down first his Rudiments in the Art Military, under the greatest Master of this Age, return'd a compleat and fortunate GENERAL, from his first Campaign.

The KING's Zeal for the Interest of the whole Reformation, the Order of his Court, the Justice of his Government, the Bravery of his Troops, drew the Regards of Great Britain after him. He sought not, but accepted the profer'd Throne. He came, not so much to receive a Crown for himself, and Family, as to be in a Capacity of securing the Religion establish'd, and your Properties. Men's native Soil has very powerful Engagements, hardly to be overcome by the strongest Genius. He left *His* for Your Sakes: And in what Condition did he leave it? One of the most flourishing in all Germany. And if we
do

do our Parts, we have a very fair Prospect, (pity it should be at all hinder'd,) that *this Kingdom* will be one of the most flourishing in the World.

In order to this great End, let me entreat and conjure you by all that is sacred, or dear to you, that you will leave off that *Insulary* sort of Humour, which has of late become so fashionable, of dividing, and ranging your selves into Parties. Let those *barbarous*, and hateful Names of Distinction return to the Infernal Mansions, from whence they were sent by the *Father of Discord*, and *Lies*, to set the World in a Flame. Our Divisions are the only Fear and Grief of our Friends, the only Hope and reliance of our Enemies.

'Tis amazing to consider, that in the time of our Ancestors, when there were scarcely so many People in *England*, as there are now in the Capital, and some few adjacent Counties, our Princes could project, and near accomplish the Conquest of *Palestine* at a thousand Leagues distance. *The People are since increas'd, but not the Joy.* But We are full of Apprehensions, and Jealousies of being invaded our selves.

Nunc

*Nunc omnes terrentur auri, fontes excitat omnis
Suspensus —*

We have a terrible Instance of the fatal Consequences of Divisions, in the Reign next to *Solomon's*, and which was the perfect reverse of the other. Abusing their Wealth and Leisure, they fall to comparing former Times with the present, then run into Parties; and they, once form'd, will never want a Leader. Crafty *Jeroboam*, applying the Wisdom he learn'd from *Solomon* to the ruin of his Family, so dextrously fomented the Misunderstanding betwixt the Prince and People, that Ten Tribes at once fall off from the House of *David*. After this comes *Idolatry*, and a Succession of evil Princes, and consequently unfortunate, and at last a most dreadful Captivity, Millions of People clean swept away from their native Country, nor can History tell us what became of 'em.

Every ones grows wise, either Time enough, or too late. Let us take early Care, if we abuse God's Mercies, his Judgments lie at the Door. The pious, eloquent, and much-suffering *Job*, tells us, c. xxxviii. that
God

God has whole *Magazines of Wrath*. Hast thou enter'd into the *Treasures of the Snow*? Or hast thou seen the *Treasures of Hail*, which I have reserv'd against the time of *Trouble*, against the day of *Battle and War*? He can turn the *Murrain of Cattle* into a raging *Pestilence* among your selves: Can arm the *Britains* against the *Britains*, as well as against the *French*; make the Heart of the Kingdom become the Seat of a *Civil War*, in Comparison of which, a foreign War would be a great Blessing.

But I hope better Things of you, Things which will issue in Temporal and Eternal Salvation. If you sincerely discharge your Duties to God, to his Vice-gerent, and to one another, you will have the Divine Benediction, both in your Publick and Private Capacities, and at last arrive at that happy Place, in which the meanest of us all, who shall find Admission, will out-shine *Solomon* in all his Temporal Glory.

FINIS.



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